the protagonists, particularly of
astronomy, geology,.
biology, and execrated them as the
enemies of God, and
looked upon Science as a godless and
blind teacher, a
sacrilegious intruder upon the domain of
revealed truth. And
thus among almost all denominations and
phases of religious.
thought there were more or less suspicion,
jealousy and
abuse of scientific research and physical
investigation. It
was also a fact almost equally patent that
on the part of
science likewise—among many at l^ast of
its representatives,
there was a similar hostility entertained
towards religion
and that not only all religious
organisations but all spiritual
faiths and principles were looked upon as
their natural
foes.
Now, things have changed completely.
True Religion,.
wherever it exists, recognises Science as
divine in all knowledge.
It therefore welcomes every scientific
discovery which ex-
pands man's ideas and vision of the
Universe and the dis-
coverers are hailed as the prophets and
messengers of God.
Calumny, persecution, torture will not be
their fate, as in
days gone by, for daring to denounce
popular, powerful,
anointed, religious, scriptural beliefs, such
as, the flatness

of the earth, the myriad-hooded serpent Audisesha supporting the earth, the stationariness of the globe, the six days' creation, the six thousand years' age of the world and of man, the universal deluge. A Columbus who discovers a new continent need not fear disgrace at the hands of the theologians at Salamanca, because of his inability to adduce support for his discovery or even a faint indication of it, though under an esoteric shade, in the scriptures of his religion. A Copernicus need not suppress his heliocentric theory of the heavens for thirty-six years and escape persecution only by death. A Galileo will not be tortured and compelled to recant his famous declaration that the earth moves. A Giordino Bruno will not be burnt alive for daring to assert a plurality of worlds. A Lyell for his revolutionary